

# THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is \$1.00 a year.

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We shall be pleased to send five selected back numbers from our stock on hand for one copy of any of the following issues: October, 1919; December, 1919; January, 1920; March, 1921.

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## Father Malinverni's Opening Address

Attention is directed to the account of Father Malinverni's discourse at Christ's Mission on Sunday, Oct. 7. It will be found on page 347. It is his intention to write a letter on some public topic every month, and it will always be found at the end of the Magazine, following the practice of Father O'Connor in his Letters to Cardinal Gibbons.

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## Possible Help for your Hair in a Dead French King

Those concerned may be interested in the following query and reply from a recent issue of "Extension Magazine:" "1816. To what saint should I pray to obtain help for my hair?—Oregon. St. Louis, King of France, is one of the patrons of barbers. If your intention is good you may interest him in your hair and through his intercession obtain help."

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## Why So Long a Delay?

"The Protestant" (Aug., 1923,) says that the State Legislature of Maine has passed a measure making it unlawful to appropriate any public funds to private or sectarian schools

or institutions of any kind whatever. The measure is to take effect in 1930. If the measure is worth passing at all, to the ordinary citizen it would appear that the sooner it was put into force the better.

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### **For Personal Evangelization of Catholic People**

We are anxious to enlist the aid of each and all of our readers in a campaign of personal work to put the truths of the evangelical faith before Catholics as individuals. We suggest the following methods: (1) Sending us the names and addresses of five Roman Catholics living in your neighborhood or city, so that we can send them copies of this Magazine; (2) by mailing to one Catholic layman or priest your copy of this Magazine after you have read it carefully through twice.

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### **The Decree "Ne Temere" in Australia**

An advertisement in "The Protestant World," Aug. 15, 1923, announces that a bill is to be introduced into the Legislature of New South Wales, intended to nullify, as far as possible, the effects of the "Ne Temere" Decree of Pope Pius X in that State of the Australian Commonwealth. We presume it will be similar in character to the New Zealand enactment passed last year, and the text of which we gave in our issue for September, 1922.

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### **An Illustration of Co-operation**

During the address of Rev. Dr. Westcott, of Perth Amboy, N. J., at the West Side Park, Jersey City, after the fourth Annual Parade of the United Protestant Demonstration Association, he urged the importance of co-operation among the various denominations for the welfare of the community. To illustrate his point, he said: "If the Ku Klux Klan and the Knights of Columbus were to play a baseball game, with a negro for an umpire, and to give the proceeds to the Jewish Welfare work, that would be an example of co-operation." Some of the listeners were of opinion that the speaker's imagination was just then in fairly good working order.

**Concerning Catholic Publications**

We again thank those friends who send us Catholic publications. The fact that the Magazine does not show much evidence of our appreciation in quotations and comment in no way indicates any lack of value placed on these papers, and we hope that even more will be sent in. Much material that has not been used has been preserved, and as preparations are being made for an intensive evangelistic campaign among the Catholic people by means of tracts and booklets this material will come into use.

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**Efficient Methods of Helping Our Work**

With the new year we intend to throw special energy into an intensive campaign of literature by which we wish to cover the entire country. Will you please send us the names and addresses of at least five members of your church or lodge, and also of five Greek Catholics in your city; also of five of your friends or acquaintances living in other States? Will you also please write one letter a week to a person in some other city suggesting that they send for a sample copy of this Magazine?

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**As Concerning "Prayer Partners"**

In the October issue of "Missions" is a letter from a missionary in India who says that she has lately received a letter from a sixteen-year-old girl in Colorado who asked to be her "prayer partner." This is a beautiful expression, and there can be no question that the success of Christ's Mission and of this Magazine during all the last forty years has been largely due to the unfaltering believing continuous petitions presented at the Throne of Grace by our unseen "prayer partners." We seek all the aid we can obtain from every subscriber to this Magazine and every friend of the Mission, both moral and material, but we earnestly desire that every individual who knows of our work will—if he or she has not been so already—become a prayer-partner from the moment these lines come under their eyes. "The effectual fervent prayer of a righteous man availeth much."

**Fiantisek Bilek's Statue of Huss**

"The Christian Science Monitor" (Sept. 24) contains an account of a Czech sculptor whose work promises soon to receive in the future earnest attention outside the limits of Bohemia. He comes from the south part of that land, the country of John Huss and Peter Chelcicky, and his national feeling is shown in his statues of the great men of his people's past. Of Huss he says: "All that he stood for is living and working in the nation to-day, and is the ground for our highest hopes." His monument to Huss, set up in Kolin, was developed from a carving in wood, entitled "The Tree Which, Struck by Lightning, Burned for Ages."

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**Roumanian Woman "Spy for Christ" •**

A most interesting delegate to the Baptist Alliance convention came from Roumania, Ludovica Gustea, a flashing-eyed, enthusiastic convert of Rev. Mr. Adorian's work in Bukarest. A government spy against Hungary during the recent war, she was converted in 1919, and says she suddenly felt a great longing to become a "spy for Christ" instead. The authorities cast her into prison three times, the priest snatched her Bible from her and tore it in half; she has received stripes and blows in defense of her religion. Suffering and persecution have made her only more faithful. She is at present the only native woman missionary in Roumania. Her one great wish is to come to America for further training and education.

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**The Inquisition in Black and White**

The "New York Times," July 26, had a long article descriptive of a collection of 40,000 volumes and manuscripts gathered together by Elkan Nathan Adler that had recently arrived from Europe. That part of the library most interesting to Christ's Mission is thus described:

Especially rich are the collections in data on events in Spain and in Portugal during the reign of Queen Isabella and King Ferdinand. One of the documents is a list of Christians suspected of having had correspondence with Jews who

had fled to Holland to escape persecution. Notes show that the suspected correspondents were liable to execution.

Royal decrees by the Spanish sovereigns and dread orders issued by the inquisition are in the collections, as are official records bound in souvenir form of autos da fé in the early seventeenth century, to which are attached carefully copied sermons preached by high dignitaries of the Catholic Church on the occasions of execution.

The plight of the Jew in Portugal in the period from 1621 to 1640 when King Philip reigned is outlined in the 520 pages of 180 documents, virtually all originals.

These books should have special interest for those Jews who are allowing themselves to be made a tail to the Papalist kite in respect of the Klan; as also to those ignorant "Protestants" who uphold the Catholic propaganda for the parochial schools, and who seem to think that the leopard has changed his spots.

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#### **K. of C. "History" Propaganda**

One of the first—if not the first—publication of the Knights of Columbus Historical Commission is a pamphlet of nearly one hundred pages, entitled "The Monroe Doctrine, the Vital Necessity of Its Continued Maintenance," by Thomas H. Mahony, with a preface by Admiral Benson, one of the members of the Commission. In a review of this pamphlet, recently printed in the "Mississippi Valley Historical Review" (March, 1922), the following statement occurs: "This work appears to be a rather definite piece of anti-British propaganda. . . . The interpretation and particularly the method of mingling the interpretation with the facts, lays not only the author, but the Commission as a whole, open to justifiable suspicion as to the motives which underlie the whole project involved in the announced plans of that body."—"Masonry and Protestantism," pp. 40, 41.

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If your subscription is overdue, you would confer a great favor on Christ's Mission by sending a check or postal order at once to the office.

### A LETTER FROM FATHER MALINVERNI

To the Friends of Christ's Mission Throughout the World:

I have accepted the invitation of the Board of Trustees of Christ's Mission to continue and enlarge the work founded by the late Father James A. O'Connor. In this high position of responsibility I propose to adhere closely to the lines of the work that he carried on with so much success for so many years. The program of Christ's Mission consists of two great items:

1. To place the true Gospel of the New Testament before the Catholic peoples, instructing them in the real nature of evangelical Christianity.

2. To inform Protestants and the American public generally in regard to the political activities of the Roman hierarchy to influence and take possession of the Government of the United States.

#### THE WAR SLOGAN OF ARCHBISHOP IRELAND

**Our work is to make America Catholic. If we love America, if we love the Church, to mention the work suffices. Our cry shall be "God wills it!" and our hearts shall leap with Crusader enthusiasm. We know the Church is the sole owner of the truths and graces of salvation. The Catholic Church will confirm and preserve, as no human power or human church can, the liberties of the Republic.**

This pronouncement was the key-note of a sermon preached by Archbishop Ireland, of St. Paul, on Sunday, Nov. 10, 1889, at the opening of the Roman Catholic Congress in Baltimore.

His text was Ecclesiasticus iv, 33: "Even unto death fight for justice, and God will overthrow thy enemies for thee." The gist of the sermon was that as the West Indies and Spain, a Catholic nation, possessed the entire continent, the Western Hemisphere should belong to the Roman Church, and its "enemies" should be overthrown. As he warmed up to his subject he said:

**I doubt if ever since that century, the dawn of which was the glimmer from the eastern star, there was prepared for Catholics of any nation of earth a work so grandly**

noble in its nature, and pregnant with such mighty consequences. The work gives the measure of our responsibility!

POPE LEO XIII ON AMERICAN FREE INSTITUTIONS

The Archbishop's suggestion that the Roman Church would "preserve the liberties of the Republic" seems a little odd when we remember that only four years before Pope Leo XIII had, in the Encyclical "Immortale Dei" (Nov. 1, 1885), condemned these very "liberties" as driving the Church into "an unrightful position;" and had, moreover, in the same Encyclical laid it down as "the duty of all Catholics worthy of the name" "to endeavor to BRING BACK all CIVIL SOCIETY to the pattern and form of Christianity which We have described." The Encyclical itself is to be found on pp. 107-134 of "Great Encyclical Letters of Pope Leo XIII." New York, Benziger Brothers, Printers to the Holy Apostolic See, 1903. Imprimatur of Archbishop Farley, August 4, 1903. The salient paragraphs (pp. 120-132) condemning separation of Church and State; liberty of conscience; the right of private judgment; equal standing of all religious bodies before the law; liberty of opinion; liberty of the press; liberty of speech; and liberty of teaching, begin on p. 120.

In view of this Encyclical, and of others, "Libertas Præstantissimum (1888)," "Sapientæ Christianæ (1890)," and "Longinque Oceani (1895)" contained in this book, it is beyond the power of the average mind to reconcile the assertion of the Archbishop of St. Paul with the official pronouncements of Pope Leo XIII.

However that may be, the fact remains that these official Papal documents contain the most stern and absolute denial of every kind of liberty, and seek to destroy all civil, religious, personal or political freedom.

It is our duty to oppose them constantly with firmness and without bigotry. Bigotry and religious intolerance are the most hideous exhibitions that human conduct can afford. The defence of our civil and religious liberties by the pen, the platform and the ballot is not a manifestation of bigotry.

The spiritual weapons of truth, love, prayer and trust in the leadership of Christ, our Mighty Captain, shall win.

In the conflict with Papalism never has Protestantism gone back over conquered paths of progress.

Onward, onward irresistibly swings the marching host of regenerated souls.

I heartily concur in the plan of the Trustees to issue additional leaflets and other literature setting forth the principles and purpose of the Mission, and reprints of the evangelical messages addressed to Catholics from the Magazine for distribution by our friends among their Catholic neighbors. We shall also do well to reprint many of Father O'Connor's celebrated Letters to Cardinal Gibbons, as they are as forceful and appropriate to conditions of to-day as when they were written.

In undertaking this important work, to which the Board of Trustees has called me, I earnestly ask for what I regard as of far more importance than money—that is your continual prayers on behalf of the work and for myself, together with your co-operation in extending the influence of the Mission through the distribution of our literature, and the gaining of new friends and supporters among the members of your churches, and of various fraternal societies to which you may belong.

This work is needed for Christianity and for America. Let us do it intelligently, lovingly, sacrificially. "We are not sufficient of ourselves, but our sufficiency is of God."

Fraternally yours for God and Country,

ARISTIDE MALINVERNI.

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### BAPTISTS IN A LUTHERAN CATHEDRAL

One of the most impressive functions connected with the recent international Baptist Convention in Stockholm was a service in the Cathedral of Upsala, the Canterbury of Sweden. In "Missions" (October, 1923), William B. Lippard writes: "The great cathedral of Upsala by special direction of Archbishop Soderblom (Primate of the Lutheran Church in Sweden), had opened its doors to the Baptist host, while a Baptist minister, Dr. J. H. Shakespeare, of London, by invitation of the Archbishop preached from the Archbishop's pulpit.



### MAGNA CHARTA AND THE VATICAN

In "The National Hibernian," Indianapolis, for July, E. J. Kirwin writes, in the course of glorification of the Papal cult:

It is well to read what Congressman Chandler, of New York, said on September 11, 1922, in the House of Representatives, when he declared: "Civil liberty was not born in America. It was born in Catholic England, at Runnymede, in 1215, more than 300 years before Protestantism appeared upon the earth, when Catholic barons wrung from King John the famous Magna Charta, the foundation of all Anglican and American civil freedom."

This is quite true, although those "Catholic barons" were as different from the Catholic politicians of our day as chalk from cheese. But what Mr. Chandler left out of his address was the fact that Pope Innocent III promptly "denounced" the Charter, releasing the king from the obligations of his oath to observe its provisions. Because Stephen Langton, Archbishop of Canterbury, refused to read from the pulpit the Papal excommunication against the barons he was summoned to Rome and kept there virtually a prisoner till the Pope died, in the following year. The greatest feature of Magna Charta was that it put the Law above the Crown, and a people who did such a revolutionary thing as that might go one step further and put the Law above the alien Church!! No wonder that Pope Innocent did his utmost to destroy the effects produced by the Charter. Other provisions that were doubtless obnoxious to the Pope were: no freeman was to be touched in person or property except by judgment of his "peers"—equals in the social scale—or by the law of the land; extra aids or scutages to be obtained only by consent of a Great Council of the realm, to which the Greater Barons should be summoned by special writ and the latter in a mass by the Sheriffs. In this clause is the germ of the principle of "No taxation without representation." The violation of this principle was perhaps the most important of the causes that led to the execution of Charles I in 1649. In his first Parliament (1625) the King was refused the levy of "Tunnage and Poundage" for more than one year at a time. Since the reign of Henry IV it had been granted for life. This

was a tax of three shillings on each tun of wine and one shilling per pound on other merchandise. The Petition of Right (1628) condemned as illegal (1) benevolences, forced loans and all taxes not voted by Parliament, (2) imprisonment without cause shown, (3) billeting soldiers on the people, and (4) the use of martial law.

One reason for directing attention to these points now is to offset the campaign being waged against certain "history" books by persons who wish to minimize the facts that the principles upon which this Government are founded are of English and virtually Protestant origin; that the grievances of the American colonists against the Government of George III were substantially those of the English nation against Charles I; and that our political system as a whole was largely—in its essentials—"made in England," just as the Roman Catholic system was, in its entirety "made in Italy." And Pope Pius XI is as great a foe of all forms of civil and religious liberty as was Innocent III. "Anglo-Saxon" political "democracy" is really Protestantism expressed in terms of practical politics, hence the hatred of it, in all its forms, by the Vatican and its henchmen, both clerical and lay.

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The August number of "Malta Bulletin," of Mount Morris, Ill., stated that the Grand Commandery of the Knights of Malta of Massachusetts had adopted two resolutions on June 12, one of which demanded obedience to the Constitution of the United States, and especially the Eighteenth Amendment, and the other denounced the activity of Knights of Columbus in tampering with text books on history.

The "Bulletin" said that copies of the resolutions had been delivered to the Boston daily papers and to the Associated Press by messenger, but that "The Christian Science Monitor" was the only city paper that dared publish the resolutions verbatim. It further said that three other Boston papers mentioned the resolution as to the Eighteenth Amendment, but made no allusion whatever to the one relating to the Knights of Columbus.—"The Protestant," Aug., 1923.

## THE PRINCIPLES OF PROTESTANTISM

BY REV. WILBERT WESTCOTT, D.D., PERTH AMBOY, N. J.

While it is true that Protestantism arose as a protest against certain abuses that had crept into a Church, it is also true that to-day it stands for the proclamation of certain great principles that are fundamental to evangelical Christianity.

It has ever been the belief of Protestantism that religious progress was dependent upon three things: (1) The cultivation and exemplification of the spirit of tolerance and co-operation among all Christian bodies; (2) the intellectual development of all believers, and (3) the constant adherence to the principles of revealed Christianity.

With antagonism toward none, but a sincere desire to know and live the truth the beliefs of Protestantism can be grouped under four heads.

Protestantism stands for the pre-eminence of the individual in the economy of God. There has ever been a tendency to lose the individual in the crowd, and to think and speak of men in collective terms, such as "humanity," "society" and "nations," claiming that the events of life and history turn on such vast hinges, that the individual is but as dust in the balance. It is a fact of history that the Church became inoculated with the poison of this heresy, and the individual became lost amid the crowds that thronged the aisles and corridors of the Church—the Church. Protestantism emphasizes the pre-eminence of the individual in the plan of God, and goes back to the Gospel to show how Christ set at naught the tyranny of numbers and concentrated attention on the unit. He discovered the individual; He was a Divine penman who wrote across the sky of revelation in burning letters of fire the word "One." So great is the individual in the sight of God that he cannot be lost in an ecclesiastical organization, no matter how ancient or modern, how progressive or retrogressive, how conservative or radical, how limited or universal, it may be, for the crown of pre-eminence in the Kingdom of God has been placed by Christ Himself not upon the nation, or the race, or the masses, or the classes, or even upon the Church, but upon

the individual—the climax of the Divine creation and the object of Divine redemption.

In the next place, Protestantism stands for the absolute independence of personality. In times past and gone the Church took to itself the prerogative of limiting man's thought, of dictating his conduct, and, upon obedience to its commands, guaranteeing the believer's salvation. Here again Protestantism takes exception, standing for freedom of thought and expression, which carries with it the accompanying thought of the responsibility of the individual. We believe if revelation teaches any one doctrine with perfect clearness it is that of the personal accountability of the individual to God. In fact, everything in character and practical life seems to depend upon the full recognition of this fundamental truth. Every Christian is a spiritual explorer. No one can pray in his stead; no one can give in his stead; no one can sing in his stead; no one can read the Bible in his stead; no one can work in his stead. Only by the expenditure of personal thought and effort, can be scaled the hills of spiritual conquest.

Protestantism also stands for the religious authority of the Word of God. There came a time when the Church refused to allow the individual to read the Bible and interpret for himself its teachings, declaring that the right of interpreting the Book was the sole prerogative of the Church, and it thereby took to itself authority over the religious thought and conduct of all believers in its doctrines. Protestantism says that the Bible is every man's Book, and that it is his God-given privilege to own it, to read it, to study it, and to interpret its teachings. The Book is therefore the only authority for the regulation of human conduct. The Word of God insists that Jesus Christ is the sole and sufficient authority in all matters pertaining to the soul and religion, for Christ said: "I am the Way, the Truth and the Life; I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." "I am the door of the sheep." "I am the Good Shepherd." All of which justify the observation of the common people who said "He spake as one having authority, and not as the scribes." Then Protestantism stands for the

fact that in the Bible alone can we behold the Perfect Man—the Christian's ideal for the development of character and his sole authority for religious and spiritual conduct.

Another fact for which Protestantism has stood, and stands to-day, is that of the spiritual mission of the Church of God. The Church started as an organization with a spiritual message; with the passing of the centuries it took into its membership so many who misunderstood its character and purpose that it aspired to become, and did become, a mighty temporal power. Now, Protestantism claims that the mission of the Church is spiritual, that its true purpose is not to extend an ecclesiastical organization around the world, but to spread a knowledge of Christ and personal salvation to the ends of the earth. The only legitimate means in accomplishing this purpose are precept and example, the preaching of the Good News and the daily living of the Christ life. There is another point of difference where Protestantism takes a positive stand, and that has to do with the qualifications for membership in the true Church. We believe that all those in every age and clime who are known to Christ as belonging to Him are members of His Church.

The spiritual mission of the Church embodies in it the thought of the spiritual character of the Church's foundation. No human being has ever lived — no matter how great his ability or opportunities—who is big enough to be the foundation of the Church of the living God, for the Church is built upon the Divine nature and spiritual purpose of the matchless personality of Jesus Christ—the Son of God, the Son of Man.

For these reasons, and others, Protestantism declares that we have no need of a confessional, because we have One who hath power on earth to forgive sins; we have no need of an infallible Church, because we have the promise of His Spirit to guide us into all truth; we have no need of an external emblem of His presence on our altars, for we know His presence abides in our hearts, the hope of glory. The true Protestant can sing: "Thou, O Christ, art ALL I want!"

### THE R. R. R. WAR ON THE 18th AMENDMENT

It is a matter of common knowledge that the alien Papal organization has been opposed to prohibition ever since the thirty-sixth State (Nebraska) ratified the Eighteenth Amendment. What may be termed the keynote of the Rum-Rome-Reb forces was sounded by Father Belford, of the Church of the Nativity, Brooklyn, who, without waiting for Congress to pass any legislation for enforcing the amendment, wrote an editorial in his parish magazine for February, 1919, vigorously attacking the said amendment, which had only been ratified by Nebraska on January 16 of that year.

If there is one virtue claimed and proclaimed by the alien-allegiant priests of Rome more than another it is that of the "loyalty" of themselves and their followers to the Government of this country—their allegiance to the teachings of Popes Pius IX, Leo XIII and Pius X, notwithstanding. It will be noted that the greater part of the wet propaganda all these years is largely an expansion of the language of the first paragraph of this editorial, which reads thus:

This iniquitous law is here, and its looks as if it was here to stay a long time. It is the worst invasion of personal liberty the world has ever seen. It is not the will of the American people. It is the will of a small minority of narrow-minded bigots who have availed themselves of a weak spot in the Constitution and forced upon the majority a law which is as iniquitous as it is odious. It is an unjust law. No one is bound to obey it. No one should have the least scruples about evading it, breaking it or destroying it.

If some reader thinks that this utterance sounds very much like treason against the Constitution and the Government of this country, it can be stated that the priest has the support of Pope Leo XIII. On p. 114 of "The Great Encyclical Letters of Pope Leo XIII" (Encyclical "Immortale Dei") we read: "The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over

human, things. *Each* in its kind is *supreme*, each has fixed limits *within which* it is contained, limits which are defined by the nature and special object of the province of each" (*italics ours*). If these sentences mean anything at all, they mean that the Pope considers the Church as outside the limits of the State authority on any matter in which it does not approve of legislation by the State; and on p. 113, Pope Leo says that "as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it."

In other words, the authority of the alien Roman Curia is "the most exalted of all authority" in this Protestant United States—indeed, supreme over the Government of the United States.

We will let this matter rest here—for the present.

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Spanish America imitated the democratic sins of the United States while copying her virtues, and extended universal suffrage to men without tests of qualification. Illiteracy prevails to an appalling extent, from 40 to 90 per cent. being the figures usually quoted, and this ignorant, untrained mass is responsible for much vote buying, and the frequent substitution of revolutions for ordinary elections. Illiteracy is stifling efforts toward normal progress there and the woman movement is decidedly handicapped by it. The vote for men and women without education is a misfortune rather than a blessing in any country, and the better classes of South American women are intelligently anxious that civil rights and education shall be gained first because, as they frankly say, the vote is coming."—Mrs. Carrie Chapman Catt, "Current History Magazine," Sept., 1923, p. 1031.

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Attention is directed to the announcement on the inside of the back cover describing certain booklets that have been donated to Christ's Mission to help forward the anticipated advance of the work under Rev. A. Malinverni. No. 4 is specially adapted for circulation among Roman Catholics.



## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### CONCERNING DEATH AND PURGATORY

In "The Messenger of the Sacred Heart" for August, 1923 (p. 498) the following question was asked: "Why are good Catholics afraid to die?" And the Question Box answer is:

Many good Catholics are not afraid to die, but long for death, not merely as a release from insupportable trials, but as the happy end of their earthly pilgrimage, and the necessary prelude to a blessed eternity. Even so, however, it is only right that the dying Christian should fear the dreadful judgment which follows death. He cannot, apart from a special revelation, be quite certain of his state, and besides, even though he knew himself to be in the state of grace, why should he not fear the pains of Purgatory? Nevertheless, his fear is tempered with hope and a loving trustfulness in the merits of his Divine Saviour.

To this reply the following rejoinder may be made: (1) That in the whole Catholic Bible Purgatory is never mentioned once; (2) in the whole Catholic Bible there is not one passage that teaches that the sacrifice made by our Lord on the Cross for ALL men—ONCE for ALL—was not a COMPLETE atonement in itself, and one that required any piecing out or supplementing either by good works or by penal fires of any kind.

On the contrary St. Paul says, in his epistle to the Hebrews (ix, 26): "He hath appeared for the destruction of sin, by the sacrifice of Himself;" and in verse 28: "Christ was offered once to exhaust the sins of many." In chapter x, 10, we read: "We are sanctified by the oblation of the body of Jesus Christ once;" in verse 12, "this Man offering one sacrifice for sins . . . (14), "By one oblation he hath perfected for-



ever them that are sanctified." Verse 18 says that "Where there is a remission of these ["sins and iniquities"] there is no more an oblation for sin."

The above statement that the dying Christian should fear the "dreadful judgment" which follows death controverts the words of the Apostle, and in effect denies the completeness of the "oblation" of Christ on Calvary because there can be no "dreadful judgment" for those whose sins have already been "exhausted."

The Apostle Peter, moreover in one of the letters that Roman papers sometimes call Bulls of "the first Pope," describes those to whom he writes (chap. ii, 5) as "a spiritual house, a holy priesthood," and in verse 9 as "a chosen generation, a holy nation, a purchased people." No persons thus described could possibly be the objects of "dreadful judgment" after death. And in his second Epistle, the Apostle says (chapter i, 11): "An entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." He evidently had no fear of any "dreadful judgment," and knew nothing about Purgatory, else when in verse 14 of the same chapter he wrote, "the laying away of my tabernacle is at hand," he would surely have put in a request for prayer or masses to be offered by his readers for "the repose" of his soul, although when one reads some of the Papal descriptions of Purgatory one wonders just what meaning that expression is intended to convey. Furthermore, in 1 John i, 7 it is written: "The blood of Jesus Christ His Son cleanseth us from all sin;" and in verse 9 we are told that our Lord is "faithful and just to forgive us our sins and to cleanse us from all iniquity."

Any sensible person can see that nobody whose soul has been cleansed from all iniquity will have to face any "dreadful judgment," and it is equally true that nobody can enjoy that experience without being "quite certain of his state." Nobody can go out of Romans vii, 24, 25 into Romans viii, 16 without being well aware of it—for the two soul experiences are as different as night and day. Old things have passed away, and all things have become new. Where once was felt

the weight of unforgiven sin on the conscience there has come the peace of God that passeth all understanding; where once the soul and the mind "thirsted" for satisfaction and happiness, going often to many sources of amusement or excitement or intellectual knowledge (real or alleged) the man who has received the water of life that Christ offers to every human being on earth never "thirsts" in the same way again.

Fortunately for the Catholic people there are witnesses—people who are "quite certain of their state" in every Salvation Army corps, downtown mission, and evangelical Protestant church. We mention the Salvation Army and the "missions" first for two reasons: one being that they are open every night in the week, and the other that their members and services are more given to personal testimony than those of the churches. Also, much of the teaching from church pulpits is of doctrinal character and stated in terms hard to be understood by the average Catholic, unacquainted with the Bible. The changes wrought by "conversion" (using the word in the evangelical sense) are much sharper and more revolutionary than in those of most church people, who, speaking generally, have always been more or less "good." But any Catholic must be impressed by a statement by a mission convert that he was a slave to drink for ten years, in spite of many efforts to get freedom, but that he found salvation three years ago, and has never even desired a drink since. He may not believe this, but he cannot fail to understand it, as also to be made aware of the fact that there are people who are "quite certain of their state."

Some Catholic reader says: All this reads like very good news, but how can I test it out for myself?

Go to the Blessed Lord Himself: lift up your heart to Him where you are sitting, saying, "Lord Jesus, I come to Thee, direct, in accordance with your invitation in Matthew xi, 28, of our Bible: I here and now, once and for all, confess that I am a sinner; so far as my whole will power goes, I separate myself from all that my conscience tells me is sinful. As I am unable to do this in **my** own strength, I claim

from Thee the power to live a life always well pleasing in Thy sight. I believe that on the Cross Thou didst make a complete sacrifice for my sins, and by faith I claim my personal share in that sacrifice and the forgiveness of all past sins, and Thy divine power to deliver me from the power of sin in the future." A seeking Saviour will always be found by a seeking sinner, and you shall soon know "the joy of His salvation," to which many people in your city or town can and will testify if you will take a little trouble to look them up.

Jesus Christ knew nothing about Purgatory. If He had He would have so instructed His disciples somewhere in John xiv-xvii. Nor did any of the Apostles. The silence of the Apostle Peter on teaching which is such a gold mine to the Church is almost in itself a sufficient proof that he was never Pope. If Peter did not worry about it, why should you?

#### A PAPALIST PROHIBITION MAGAZINE

It appears that some of the priests of Rome have become anxious lest the unanimous opposition to the Eighteenth Amendment by Papalist priests and writers should have a mischievous effect on their campaign to "make America Catholic." Of course there are some individual Catholics who are in favor of it, but they seem to be absent from the hierarchy, and from the press propagandists. Those who do, however, are permitted (or perhaps asked) to bring out a prohibition magazine, to be called "The Father Matthew-Mass." Even so wide-awake a paper as "The Watchman-Examiner" seems to "fall" for the scheme, and writes some very kind—and true—words about Father Matthew. Col. Callahan is quoted as saying that "beer and wine" will eliminate Governor Smith's chance for the Presidency, and not his religion. We hope Dr. Belford, of Brooklyn, will receive a copy of this publication. If he gives it a notice his parishioners will doubtless obtain a fine specimen of Papal coarseness and invective. When the Baptist writer of the paragraph penned it the traditional warning to beware of the Greeks when they bring gifts was not in his mind. In reading Papal documents of any kind a liberal supply of salt should always be kept within reach.

### THE PROTESTANT PARADE IN JERSEY CITY

On Saturday, September 29, the Fourth Annual Protestant Parade and Mass Meeting took place in Jersey City, N. J., under the auspices of the Hudson County United Protestant Demonstration Association. There were about 8,000 persons in line, with ten bands of music, including one of Kilties with bagpipes (the drummers and several of the musicians wearing war medals), and a fife and drum corps of boys and girls from a Brooklyn Presbyterian Church.

There were four divisions: the men of the churches, the women of the churches, the women of the "patriotic" organizations, and the men of these organizations. As usual, the women paraders more than "held up their end" in numbers and in colorful brightness.

In the West Side Park, where the Parade ended, two excellent addresses were given—one by Rev. Wilbert Westcott, D.D., of Perth Amboy, N. J., and the other by ex-Judge Raymond Tiffany, of Hoboken. The subject of the first speaker was "Protestantism Applied." The substance of his address will be found elsewhere in this issue. Judge Tiffany's topic was "To-day's Challenge," and was a forceful exhortation to the daily exhibition on the part of Christian citizens of both personal piety and practical energetic patriotism in participation in dealing with the many problems confronting every community to-day. A mild sensation was caused by the appearance in the lines of ministers of a pastor who had in previous years adopted an unfriendly attitude toward the enterprise, and one of the most interesting items consisted of two truckloads of foreign-born children belonging to the Sunday-school of St. Paul's M. E. Church, located in the centre of the "down-town" section of the city.

It would be well if every reader of these lines would take any steps within his or her—and especially her—power to bring about a similar parade and demonstration in his or her town or city. The need for it will, in many cases, be made manifest by the difficulties encountered in getting the project under way. Mr. H. H. Trotter, 172 New York Ave., Jersey City, will furnish information on application.

**THE ONLY ONE OF ITS KIND**

Our readers are reminded that, so far as we know, this Magazine is the only evangelical periodical in English that is intended to be READ BY CATHOLIC PEOPLES of all communions, and containing a Gospel message based on the Roman Catholic Bible itself. It is well to say here that to get the full benefit of all the content of any one issue, some little knowledge of what the word "Rome" stands for in regard to teaching and practice is more or less necessary. For instance, no average Protestant reader attaches anything like the weight of authority to a citation from a Bull or an Encyclical or a Tridentine decree that it really deserves, because subconsciously he cannot believe that any sane man can actually admit (even to himself) the claim of the Pope (Leo XIII) to occupy "the place of God" in the earth. There are probably some readers who wonder at the "elementary" nature of the messages from the Douay Bible, and are inclined to think after reading one of them: "Everybody knows all that; why are not points of theology dealt with, instead of just the points you can hear about in any 'mission' meeting?" The answer is that many things that are almost platitudes to everybody brought up in Protestantism of any kind are items of real news to Roman Catholics—and very "important, if true." For example, the statement: "God loves you, my brother; He is more anxious to forgive all the sins of the past and to deliver you from its power in the future than you are to obtain those blessings," are to almost any non-Catholic—saved or unsaved—almost commonplaces. But every word is directly contrary to Roman teaching. The Catholic is taught that God is still so angry with him because his sins caused the death of Christ that the "unbloody sacrifice" of the Mass must be offered up every day to appease His wrath; that the forgiveness of sins can only be obtained through the priest, and that it is not possible for any man, in this life, to know positively that he is saved. The chief reason why the Bible is virtually withheld from the people by the priests of Rome is because the principal and most soul-fettering teachings of Rome cannot be found in even the Douay Version (except for the mutilation

of the Ten Commandments and the substitution of "penance" for "repent"). One Sunday the writer in opening an address in the Mission chapel on Naaman going to the King of Israel instead of to the prophet for the cure of his leprosy, remarked: "Of course, you all know the story of Naaman and the little Hebrew maid, and of the cure of his leprosy." At the end of the meeting a converted Catholic said to the Editor: "You were away off when you said that we all knew, of course, the story of Naaman." He went on: "If there were any Catholics here it would be safe to say that not one of them had ever heard of Naaman before in his life, or his cure either. My father and mother never had any Bible in their home, and I never saw the inside of one till I was past the age of forty." There are 4,000,000 Poles in the United States (75,000 in Brooklyn), but last spring, in response to an inquiry, Benziger Brothers, the great Catholic publishing house on Barclay Street, told the Editor not only that they had not one copy of a Polish Bible in stock, but they did not know of any place in this country where one could be obtained, though they offered to obtain one from Poland. Surely these things ought to stir the hearts of all evangelical Christians to personal action for the salvation of Catholic peoples of all branches, especially when we remember the debt of gratitude that we all owe to Wycliffe, Huss, Luther, Calvin, Knox and many others—all of whom were converted Catholics.

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If every reader of this Magazine would pledge himself to put the plain truths of the Gospel of Christ as set forth in the New Testament before at least one Roman Catholic every week, an immense amount of good would be done. If you did not fulfil this pledge by personal conversation you could easily do it through the mails.

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**"Vocations"**  
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A CATHOLIC NOVEL  
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CATHOLIC WRITER  
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**Convents**  
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### THE PAPAL PERIL IN ENGLAND

The English nation has apparently brought itself into a position of dire peril, in respect to university education—resulting more or less directly from the tolerance shown toward Papalist schools and colleges. Cardinal Bourne, Archbishop of Westminster, is by no means a fire-eater of the type of the Rum-Rome-Rebel Father Belford, of Brooklyn, and in the Boston "Transcript," Aug. 25, 1923, we are told that Cardinal Bourne "assured the Birmingham Congress that a Catholic faculty at either Oxford or Cambridge, or may be at both of them, will be heartily welcomed by non-Catholic administrators." "Non-Catholic" is good. It is quite certain that no real Protestant would even think of accepting any responsibility for any such an arrangement—especially in Oxford, where to-day stands the Memorial erected on the spot where Ridley and Latimer were burned in the reign of Bloody Mary. The "Transcript" paragraph says that the foregoing statement by Cardinal Bourne was made "as a proof of a growth of church unity." This, in the mouth of any Roman priest merely means subjection to the Pope. The situation in England, largely arising from her foolish attitude toward Papalist education, furnishes us with a loud warning against allowing our liberties to be imperilled by any similar undermining process.

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### THE U. S. GOVERNMENT A VATICAN LACKEY

The following paragraphs from a notice of a new biography of Cardinal Gibbons make very humiliating reading to all Protestant Americans, as they show the extent to which the late President Roosevelt and the Hon. W. H. Taft were willing to use the wealth and the physical power of this Protestant nation to promote the political interests and material wealth of the Roman Church, whose head, Pope Leo XIII, had officially condemned in the Encyclical "Immortale Dei" every single one of our "free" political institutions.

President McKinley consulted him on retaining the Philippines, and the prophet once more prophesied truly: "Mr. President, it would be a good thing for the Catholic Church, but I fear a bad one for the United States."

How good a thing it was for the Church appears in the in-



fluence the Cardinal was able to exercise in the sale of the Philippine friar lands, so successfully manipulated by Roosevelt from Washington, and by Taft in Rome. "A sudden and mysterious force had intervened in the land question, of which the public did not know, for neither Gibbons nor Roosevelt naturally could disclose it at the time. It was the force of Gibbons," writes Mr. Will. The diary reveals that in 1909 the Cardinal saved the Cuban Church from persecution, thanks to the friendship of Mr. Taft. The irresistible medium of advice to the Cuban Government was an American fleet with General Wood, which happened to be passing!

### COMMANDER OWSLEY'S WISE WORDS

In the New York "Herald," May 18, 1923, is reported a speech by Commander Owsley, of the American Legion, which shows that he is quite alive to certain aspects of the Papal Peril:

"Paid agents seek to sow discontent among the illiterate of our people. Such propaganda the American Legion in common with all other true Americans, has combated with every weapon at its command. It has favored the restriction of immigration. The folly of the melting pot is too evident. All immigrants are not becoming Americans. To the contrary, the majority of them are creating little Italys and little Russias in the great cities of our country. Intrenched there, they are remote from the processes of Americanization. The Legion favors an immigration holiday of such duration that we can reach these people and assimilate them before others come to make the problem graver and more difficult of solution.

"We likewise favor the enactment and enforcement of compulsory school laws, so that the children of our present aliens may learn our language, master our philosophy of government and life. Until they have done so they, too, will remain a prey to destructive radicalism.

"All forces of radicalism and intolerance we must destroy root and branch if we are to save America for the part she is destined to play in serving the world. We must stamp out dissension at home, and, confident in the solidarity of enlightened public opinion within our own shores, move toward the solution of the difficulties which beset our neighbors.

The chief sources of the evils against which the Commander inveighs are the Papal parochial schools.



**IS THE WORK OF CHRIST'S MISSION NEEDED?****Father Malinverni's Opening Address**

The Rev. Aristide Malinverni was born at Santa Cristina, Italy, April 27, 1872; studied in the Episcopal College at Pavia, 1882-1886; attended the Theological Seminaries of Milan and Cremona, 1886-1894; ordained priest of the Roman Church, December 24, 1894; nominated vicar at Cassano D'Adda the same month; nominated professor of Italian Language and Oriental History; also editor of the Catholic newspaper "Il Vessillo," 1895; nominated Arch-priest to the parish of Palesco, 1900; resigned from the Church in a letter to Rt. Rev. Jeremiah Bonomelli, 1905; arrived in America, 1906; from 1908 to 1923 pastor of Italian Protestant churches in Fall River, Mass., and San Francisco and Los Angeles, Cal.

On Sunday, October 7, 1923, the Rev. Aristide Malinverni delivered his first address as Superintendent of Christ's Mission in the chapel at 331 West 57th Street, New York City.

It was an excellent presentation of the "case" for Christ's Mission to the American public of all creeds or none, and it demonstrated what the speaker's book, "My Conversion," had previously set forth very clearly, his thorough grasp not merely of the "message" of Christ's Mission in general terms, but that his own soul was saturated with the identical spiritual emotions of the Founder of the Mission as well as the intellectual evangelical philosophy of his work.

His text was: "Ye shall know the truth, and the truth shall make you free." (John viii, 32.)

We greatly regret that the limits of our space preclude a complete transcript of this discourse, which we hope will be published at an early date. For the present, however, we have to be content to give a report that must of necessity lack much of the compelling force of the original pronouncements.

Father Malinverni began by expressing his appreciation of the magnitude of the opportunity to which he felt that he had been called by God, as well as his sense of corresponding responsibility. He also paid a graceful tribute to the Founder of the Mission, to his labors and to the wide range of the influence that he exerted throughout the world, expressing his determination to uphold the standard of teaching that Father O'Connor had set up, saying: "I am not equal to the tremendous task which has been placed on my shoulders, but I lift my prayerful eyes to God, from whom alone comes my sufficiency."

### His Personal Attitude

"My enemies are ignorance, intolerance, superstition, physical and intellectual slavery and spiritual bondage. My friends are liberty, love and enlightenment.

"My brothers are all men—without distinction of race, color or creed. My aim is to lead them all to Christ, the mighty Deliverer, the sufficient Redeemer."

While Christ's Mission conserves the spirit of protest against man-made religion, said the speaker, it also cultivates the true spirit of real catholicity. "It is Protestant, not because it is not Catholic, but because it nourishes the ambition of establishing true catholicity in the world." He reminded us that in "the golden era" of primitive Christianity "Romanism" and "Catholicism" were by no means synonymous.

In the Roman Church itself, in bygone days, there has been some real independence. To one Pope, an Irish monk, Columbanus wrote: "*Si tollis liberatem, tollis et dignitatem.*" "If you destroy liberty, you destroy honor." And St. Bernard, another monk, disgusted with the worldliness and earthly pomp of the Papal Court of his day, wrote to Pope Eugenius: "*In his successist, non Petro sed Constantino.*" "In this you make yourself a successor, not of Peter, but of Constantine."

Christ's Mission stands for pure Christianity, which is "God-worship in the Christ-manner, and soul-cultivation after the Christ-model." The aim of real Christianity is to perpetuate the Christ life in His followers. That church will be truest and best that teaches in the purest and most perfect way the Christ-life—the Christ-character.

### The Two-fold Work of the Mission

The Mission will contend in the future, as it has in the past, against the spirit that suffocates the personal religion of experimental contact with the Living Saviour, and it will also resist the secular ambitions of the Vatican to rule the whole world in general, and the United States in particular.

It will also be part of the work of Christ's Mission to act as a clearing house of information on all phases of the activities of the Roman Church, and to create a literature that shall form an arsenal of educational material for the use of those

who recognize the existence and proportions of the Papal peril.

### The More Important Part

But more important than the foregoing does Father Malinverni regard the proclaiming of the Gospel of salvation from the guilt and power of sin, looking to the "conversion" of non-Catholics, as well as of Catholics of all communions. "We aim to build up in the lives of individuals that free, independent Christian character which lives in, and by, the atmosphere of God manifested in Christ." The Mission also aims "to be a recruiting place for all the noble souls who wish to contend for the preservation of liberty of conscience" in our land. After referring to the arduous labors and sacrifices by which liberty of conscience has been won in past years, we were reminded that Protestant churches had violated this principle, but that while all these bodies—as such—had ceased to do so, the Vatican alone still not only practised intolerance, but as late as last June officially justified it in the observations on the recent public Bible-burning in Rome on the part of the Papal organ, the "Osservatore Romano." Coming to the question of the democratic form of government the speaker dealt at some length with its virtues and the bitter antagonism of the Vatican to it. On this subject he said, in part:

This world-regenerating idea—democracy—is, as it were, almost worshipped by this modern age. We Americans hold it with extreme loyalty. There is no limit to the sacrifices we would make for it. The World War called to the colors all the forces of freedom so that democracy should not perish from the face of the earth.

But has the Papacy a message on this important subject for our time? We demand that the Papacy give an accounting of its attitude toward democracy, toward representative government, toward that sense of popular rights and self-respect, which liberty, the ideal of the modern world, has taught us.

The Papacy and democracy! The Italian Curia and representative government! How grotesque is even the suggestion! How incongruous is such an association of ideas!

Before the insistent liberty of to-day, before the surging dignity of emancipated individuality the Papal court stands as the last autocracy of the earth. Even Turkey has granted a constitutional government to its people. But the Papacy treats with contempt every suggestion that American, English, French and German freemen should, in the sphere of their own ecclesiastical government, be allowed the privileges of a Mussulman!

The Papal See stands for the most exclusive despotism, the most absolute autocracy, the most humiliating form of tyranny, that still defies public opinion and offends the conscience of mankind.

It is the task of Christ's Mission to wake up Catholics and Protestants to the realization that real men ought not to allow themselves to be ruled any longer by absentee autocrats and alien legislators.

Christ's Mission will expose the misrepresentations of Papal representatives here, who seek to deceive the American people. The Apostolic Delegate in Washington only a short time ago made this astonishing declaration: "The Constitution of the Roman Church is similar to the Constitution of the United States of America!" It is our duty to say openly to this priest of Rome: "You are speaking a deliberate untruth, because the Roman Church has no Constitution at all, and it will never grant one to its people. Do you call the Syllabus of Errors (1864), which condemns every kind of liberty a Constitution? Where is your parliament? Are your priests, your bishops, your cardinals, your Popes elected by the people? Have the people any voice, any right, any authority, any privilege of representation, any possibility of making their will known and obeyed in the affairs of the Church?"

The despotic principle of the Roman Curia is absolutely unrepresentative; it is utterly foreign to America, and to every other country, except Italy. To every other nation of the world it is an exclusive corporation, it is an alien rule; . . . it is an example of irresponsible power, which civilization has outgrown and must cast aside.

Are Italians alone to pass supreme judgment on concerns of the American people; Italians alone to revise every important detail of ecclesiastical policies; Italians alone to suggest or approve whatever legislation we frame for our local needs; Italians alone to define the relation between Church and State; Italians alone to dictate systems and methods of education; Italians and Italianism everywhere, interfering everywhere, supreme? After all, why are Italians thus favored? Are they divinely called to the rulership of the world?

The discourse terminated with another eloquent and appealing presentation of the evangelistic purpose and teaching of Christ's Mission.

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When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.